

I am the good Shepherd.

John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth
his life for the sheep.

10:11

Haugen, Rev. A. K. H.

Volume 21

Postmaster: In matter concerning mailing write
Rev. Josef B. Haave, Rose Valley, Sask.

Winnipeg, Manitoba, First No. in May, 1945

Ascension Day

JESUS IS LORD

Lesson: Psalm 110

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." —v. 1.

In the early days of the Church, this simple statement made up a confession of faith for Christians. As St. Paul says, no one can say "Jesus is Lord", but by Holy Spirit. That Jesus is not only a human teacher, but a Divine Lord is the dictum of all Scripture, both the Old and the New Testaments. It is the faith of all true Christianity.

In Jesus' day there were many who rejected the fact that Jesus was Lord divine. David in this Psalm, inspired by God, speaks of the Messiah, his own descendant according to the flesh, yet as his Lord. In David's vision the Father says to the Messiah "Sit thou at my right hand." The Pharisees of Jesus' time had never, it seems, compared the Scripture portions of the Old Testament sufficiently to know this. They missed this vital truth regarding Christ. When this fact of Christ is disregarded then there is no more saving truth left. When Jesus had completed His life and suffering here on earth He ascended to be where He was from all eternity, in glory with His Father. This position at God's right hand could not be shared with an inferior. "I will not give my glory unto another," the Lord declares in Isaiah. Jesus entered heaven with His human as well as His divine nature. There He shares in the government of all things till His enemies shall be overcome.

The last command of Christ before His ascension is one of the greatest proofs that He is the son of God with power. The great missionary endeavors depend on the divine character of Christ. The powers of sin, of death and the devil, are destroyed by the working of God's Spirit in the hearts of sinners. Let us thank God for the news of the forward movement of missions, of the spread of the gospel in our own and other lands. The Lord's way of winning His enemies, is to make them His friends, granting them His pure mercy for all their sins. "Christ died for the ungodly." Has this great truth been permitted sway in your heart?

If you are not yet a Christian this truth that Jesus is a divine Lord comes as a great judgment. The one who continues to reject the Lord Jesus Christ will not be in line for mercy at the judgment. Conscience, even now, is telling you of punishment. God cannot wink at sin.

If you believe in the atoning blood of Christ, then the fact that He sits at the right hand of God gives great comfort and joy. Jesus is still on the throne, in spite of the rejection of the world, in spite of the seeming victories of sin and Satan. At Calvary too, it seemed that Satan had won, but Calvary but helped to prove the almighty power of God on resurrection morning. So too, today, with faith in the redeeming work of Christ we have the glorious hope of everlasting life, sin and death being swallowed up in victory.

Ascension Day reminds the followers of Jesus that He is gone ahead to prepare a place for them. It reminds of His great power, and of the great promise "Whatever ye shall ask in my name that will I do, that the Father may be glorified in the Son". It reminds forcibly that Jesus shall return to judge the quick and the dead. The Ascension demands that we give thought to the things of heaven. "If ye then be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God."

"Lord Jesus, keep our eyes on Thee;
Help us Thy servants true to be,
Fulfilling Thy good pleasure,
Set Thou our minds on things above,
Let this vain world ne'er win our love,

LIFT UP YOUR EYES UNTO THE FIELDS



Pastor O. B. Sanders

To those of us who knew the ministry of Pastor Sanders, his death on March 26th. of this year comes to us with singular loneliness. It is the passing of one of our pioneer pastors from the church militant.

Pastor Sanders was born aboard a ship on the Atlantic Ocean, July 16, 1864. His parents were Ole and Eli Sanders from Solor, Norway. He attended High School at Augsburg Seminary Academy. He later attended Valparaiso University and Augsburg Seminary and was ordained to the ministry in 1893. He attended the medical department of the University of Minnesota one year. He was called as missionary to Madagascar in 1893. He served in that field for nine years and loved his work there.

Because of ill health he had to give up his work in the Mission Field. He served the following congregations: Brooklyn, New York; Estevan, Saskatchewan; Ambrose, North Dakota; Viceroy, Sask.; and Midale, Sask.

He came to Bawlf in 1929 and served as pastor of the Bethany Home for two years. In 1932 he became a member of the Home until in 1941 when the building in which he lived was destroyed by fire. He resided in his own house at the time of his death.

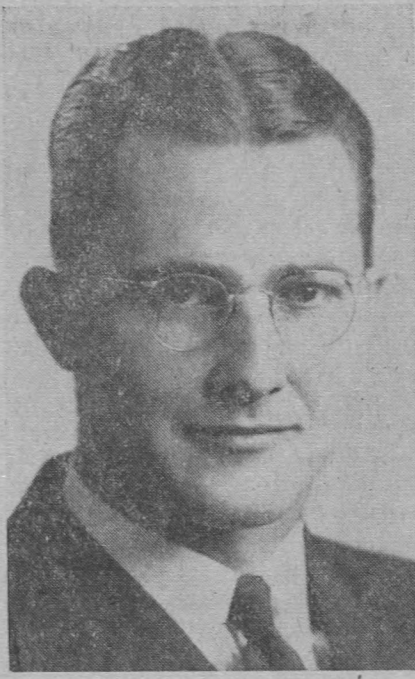
He leaves to mourn his departure his wife, and three children, Clifford, Estie and Lyla.

Funeral Services was held in Bawlf Lutheran Church. The following pastors brought short greetings: Vinge, Kandal, Braa. Mr. O. A. Broughton a schoolmate brought a greeting. Pastor Odland preached on Genesis 5:24 and Hebrews 11:5. He mentioned that like Enoch, Pastor Sanders walked with God, pleased God, and witnessed about God. He was fearless in his witnessing and his ministry was marked by sincerity. His earthly remains were laid to rest in Bawlf cemetery.

A Minute

I have only just a minute,
Only sixty seconds in it,
Forced upon me—can't refuse it,
Didn't seek it, didn't choose it,
But it's up to me to use it.
I must suffer if I lose it;
Give account if I abuse it.
Just a tiny little minute—
But Eternity is in it.

Be Thou our only treasure.
Wholly, lowly, we would own Thee,
And enthroned Thee: wisdom learning,
All Thy perfect ways discerning. Amen!
—E. H.



Anders Lowell Sherwood Mathre

The Reverend Anders Mathre, who has accepted the call to the mission field in and around Dawson Creek, B.C. was ordained on Palm Sunday in his home church, Helmar Lutheran Church, Newark, Ill. by Dr. Martin Anderson, President of the Eastern District.

Rev. Anders Mathre expects to arrive in Canada the latter part of May and expects to be installed in his charge the first part of June.

The church welcomes this new servant of God, and prays that his ministry among us may be a blessed one.

Vita

Anders Lowell Sherwood Mathre, son of late William and Lena Mathre, was born on a farm near Newark, Illinois. He was baptized by the Rev. Ole Sheveland in the North Lisbon Lutheran Church. He received catechetical instruction and was confirmed by the Rev. T. J. Knutson on October 19th, 1930.

He attended Cassem Grade School, one of the Kendall County rural schools. He took two years of High School training at Newark High School, completing the training at Pleasant View Lutheran Academy where he was graduated in 1934. During High School days and for a short time afterwards he sought his pleasures in the ways of the world. But God was calling him and convicting him of sin, and in the fall of 1935 he yielded to the call of God. In January of 1936 he went to the Lutheran Bible Institute for the winter term and continued the study there the following school year. It was while attending the Bible Institute that he felt called of God to go into full time Christian service. In the fall of 1937 he enrolled at Waldorf Junior College completing his college training at St. Olaf College at Northfield, Minnesota, where he was graduated in 1941. The same year he began the study of Theology at Luther Theological Seminary, St. Paul, Minnesota, from which Seminary he was graduated on January 28th, 1945.

He wishes to express his gratitude to God for those personalities which God has used to influence his life. He owes much to a Christian home — to parents and brothers and sisters who have understood his problems and aided in the solution of these problems. He is grateful to his church, the Helmar Lutheran Congregation, where he received instruction in the Christian faith and where that faith was nurtured through Word and Sacrament. He thanks God for the Christian fellowship of this congregation. Furthermore, he is indeed grateful, for those servants of God who have been his Pastors, for the great

TOPICS OF INTEREST

Bursting Buds

It must have been two weeks ago you remarked about the large buds on the trees outside your window. You should see them now. Why, they are bursting open and the leaves are coming. Soon those trees will be covered with green.

— One of God's miracles. He caused plants to grow forth on the earth and put into them power to grow and develop. But during winter, when we are more or less tilted away from the sun, its rays do not get a chance to warm the earth, and nothing can grow. In spring we tilt toward the sun. With longer days and the more direct rays of the sun the weather warms up, the snow melts, and meadows and woodlands spring into life.

Turned toward the sun or away from it—that in short accounts for the difference between winter and spring, the difference between the stark tree creaking drearily in the wintry winds and that same tree bursting into a canopy of green that gladdens man and shelters the songbirds and their hatchlings.

So with God and us. If we are turned away from God in sin, our lives are restless and empty. Many are like the bud that started to form when the leaves fell last fall and which winter arrested. Baptized in infancy, given Christian instruction in childhood, the bud was there. But winter came. The chilling effects of evil examples, worldly companions, and the impetuous independence of youth arrested the promising bud.

In nature we know that spring will come. But with man who has a will of his own it is not so certain. Sin has tilted man's will away from God, and in that position he no longer revolves around God as the centre, but goes away on a tangent of his own.

Only if God's Spirit is permitted to touch our will, tilt it toward God, and bring us back to our proper orbit, will the buds open, God's glory burst forth, songs of deliverance be heard, and fruits of holiness abound.

Pentecost—bursting buds—a miracle of God's grace. God grant it to us.

—A. K. H.

Rules for Daily Living

BEGIN THE DAY WITH GOD;

Kneel down to Him in prayer;
Lift up thy heart to His abode,
And seek His love to share.

OPEN THE BOOK OF GOD,

And read a portion there;
That it may hallow all thy thoughts,
And sweeten all thy care.

GO THROUGH THE DAY WITH GOD,

Whate'er thy work may be;
Where'er thou art — at home, abroad,
He still is near to thee.

CONVERSE IN MIND WITH GOD,

Thy sins to Him confess;
Trust in the Lord's atoning blood,
And plead His righteousness.

LIE DOWN AT NIGHT WITH GOD,

Who gives His servants sleep;
And when thou tread'st the vale of death,
He will thee guard and keep.

influence on his life.

He received a call to serve as Pastor in Dawson Creek, and Doe Creek Congregations in British Columbia, Canada, and to serve as missionary to the surrounding mission community. Having accepted this call, he presents himself for ordination into the Holy Ministry of the Norwegian Lutheran Church of America.

The SHEPHERD — HYRDEN

Organ of the Norwegian Lutheran Church of Canada.

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Drawer 400, Camrose, Alberta.
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Outlook, Sask.

Published: 5th and 20th of the month
Subscription price: 50 cents per year.

Articles, news, announcements send to the Editor. Money for the paper and change of address send to the Business Manager. When renewed before the expiry date shown on the address label the subscription will not be stopped. The subscription will not continue if left unpaid.

Entered as second class matter at the Post Office at Winnipeg, Manitoba.

Printed by
THE CHRISTIAN PRESS, LIMITED
Winnipeg, Man.

Victory has come, Thank God!

The bells of peace, betokening victory in Europe, are ringing throughout the world. The dark years of that struggle have come to an end. Death and destruction has stalked through the weeks, months, and years of the past; hunger, privation and suffering has made dark the path of many a soul; sorrow and heartache has been the lot of countless individuals. The European war is over, thank God!

This brings to mind the exultant words of praise of David as recorded in 1. Chron. 29: 11 and 13: "Thine, O Lord, is the greatness, and the power, and the glory and the victory and the majesty. — Now therefore we thank Thee and praise Thy Name." Without His guiding hand we should today have been the vanquished instead of the victors.

When we mention the need of recognizing the power of God we hold in grateful remembrance the words of His Majesty the King in his message to the people. The message closes with these words:

"In the hour of danger we humbly committed our cause into the hand of God, and He has been our strength and shield. Let us thank Him for His mercies and in this hour of victory commit ourselves and our new task to the guidance of the same strong hand."

These are good strong words. May we heed them as individuals and as a nation. Only then can blessings follow.

We remind our readers again of the District Convention July 5—8 in Saskatoon, Sask. Many matters of importance must be decided. Among the important matters the election of a District President to lead our work in Canada merits our most earnest prayer. Let us pray much for our work in Canada. With our many great opportunities come great responsibilities. God help us to meet them in the power and demonstration of the Spirit of God!

The Spring Convention of the Moose Jaw Circuit will be held at Macoun, Sask., May 25-27, upon invitation from Bethany Congregation, Rev. Sigmund Bue pastor. The text that has been chosen for discussion is Ephesians 5: 1-10, "Followers of God." Pray for this convention.

John R. Gruettum, Pres.
Sigmund Bue, Secr.

Notice

Beginning Sunday, July 15th, the W.M.F. of Canada District will present a

RENEWAL FORM

Josef B. Haave
Rose Valley, Sask.

Dear Sir,

Enclosed find \$..... for which please renew my subscription to THE SHEPHERD foryears at fifty cents a year.

Yours truly,

(My Name)

(My Address)

Mrs. Inga Peterson

On Saturday evening, March 31, Mrs. Inga Peterson, one of the most faithful members of the congregation in Prince Albert, departed from this life to go home to be with her Lord. She was thus enabled to spend Easter with the Savior she loved, and to see Him face to face in that home where there is nothing to disturb the joy of such fellowship.

Mrs. Peterson was born in Wisconsin in 1882, and in 1900 was married to Olaf Peterson. They lived in South Dakota until 1910, when they moved to Comrey, Alberta, and from there they moved to Prince Albert in 1927. She is survived by three daughters and one grandchild there are also five sisters and a brother in the U.S. Mr. Peterson predeceased her in 1939, who will be remembered by many as an evangelist who worked in many of our congregations.

Mrs. Peterson's life was one of devoted service, both to her Church and to her many friends. She was continually doing something for others, and she has a host of friends who will always remember the many kindnesses she showed them. She was also deeply interested in the work of the Church, and took a leading part in furthering that work. The memory of her loyalty and love for her Savior will continue to be an inspiration to those who have known her. Blessed be her memory.

The funeral was held in Prince Albert on April 3rd, and was attended by a host of friends. In addition to many beautiful flowers, there were In Memoriam gifts given to Bethany Sunset Home, Saskatchewan Lutheran Bible Institute and the Lutheran Broadcast over CKBI. Interment was made in South Hill cemetery, Prince Albert.

— J. T. Dahle.

S. L. B. I. GRADUATION

The Graduation Service for the Saskatchewan Lutheran Bible Institute was held in the Institute chapel Sunday March 25, 1945 at 7:30 p.m. The graduation address was delivered by Pastor G. J. Ostrem of Ryley. Two students graduated from the Three Year Course. Three had finished two years, seven on year. Invocation by Eugene Torgunrud. A Ladies Trio and a Vocal Duet added to the blessing of the service. The graduates of the three year course were: Dorothy Anderson, Naicam, and Margaret Braathen, Simmie.

A Memorial Service for Missionary Trygve Salte

The Annual Meeting of the Columbia Evangelical Lutheran Mission of South America will be held in Scandia Congregation, S. J. Rude, pastor, May 27-29, 1945. On Sunday Afternoon a Memorial Service will be held for Missionary Trygve Salte. Missionary Gerhard Ostrem will be present at these meetings. He, together with others, who knew Missionary Salte will speak at this memorial service.

Missionary Ostrem speaks at the morning service on Sunday. The Business Session will be held on Tuesday afternoon.

Easter Sunday at Admiral

On Easter Sunday at the Lutheran Church we greatly enjoyed to have Student McFarlane from Saskatoon with us, he was willing to come to us with an Easter Message, and his heart was filled with joy and thanksgiving for the Wonderful Savior we have. We enjoyed it very much as you know we have no Pastor, he also promised to come back again later. We sure enjoyed a fellowship together again in our Church.

Greetings to all Christian Friends,
Mr. and Mrs. Chris Haugen,
Admiral, Sask.

series of Broadcasts over Station CFQC at Saskatoon. Those in charge of the Lutheran Bible Hour have kindly loaned us the use of their period 9:00—9:30, A.M. for as many periods as we can "afford" during the summer months.

We were very glad to make this arrangement as we felt it would be an advantage to have for our Broadcasts this period to which so many of our people are accustomed to listen in. Remember the date, July 15, 9:00—9:30 A.M.

Laura Brun.

DEN SKJULTE FRUKT.

Av sig selv bærer jorden grøde, først straa, saa aks, saa fullt korn i akset.
Matt. 4, 26.

Vi talte sist om den skjulte vekst, om aa felle de gamle blad. Idag vil vi tale om den sjulte frukt.

Veksten hindres ikke naar vi feller de gamle blad. Den fremmes ved det. Herren ser nemlig ikke efter blad, men efter frukt.

Ja, sier du, men hvor skulde Herren nu, i denne min armodstid finne noen frukt hos mig?

Min venn! Herren ser baade vekst og frukt, skjont du intet kan se. La mig nu nevne noen av de frukter, som i slike aandelige trengselstider vokser frem, og har saa stor verdi for Gud og mennesker.

For det første: En dypere erkjennelse av dig selv.

Du har nok følt synden helt siden du blev en kristen. Men aldri slik som nu. Paa en helt ny maate har du faatt erfare hvor hjelpeløs du er i dig selv og hvilken makt synden har over hele dit menneske.

Peter hadde kjent Jesus en tid. Men en dag gikk Jesus ut i baaten til Peter. Da fik Peter en fornemmelse, saa han kastet sig paa sitt ansikt for Jesus og sa: "Gaa ifra mig, ti jeg er en syndig mann."

Her ser vi den skjulte frukt. Peter trodde at Jesus aldri mere vilde ha med ham aa gjøre. Men Jesus sa: "Nu skal du fange mennesker for mig."

Merk dig dette, du som har mistet alle dine gamle blad og derfor synes du er uduelig til enhver gjerning i Guds rike. Ved din ydmygelse er du ikke bare blitt kjærligere, men ogsaa nyttigere for Jesus.

Nu har du faatt se hvad din dyktighet er verd, og derfor kan han nu gi dig den dyktighet som er av Gud. Gaa nu frem i mistillit til dig selv, men i tillit til Herren, saa skal du faa se hvorledes han ønsker aa forherlige sitt navn paa dig.

Den annen frukt jeg vil nevne er din større avhengighet av Herren og hans naade.

Det er selvtilliten og selvrådigheten som er vanskelig for Gud aa plukke ut av oss. Derfor ser vi ogsaa hvor selvrådigheten kan staa frisk og frodig igjen, selv da naar synderen har tatt det avgjørende valg og brutt med alle sine øvrige synder.

Denne er det nu Gud maa se aa komme tillivs. Og gjennom de ydmygende oplevelser, jeg nevnte forrige gang, har han rammet selvrådigheten og selvtilliten ganske grundig.

Nu blir korset og blodet oss dobbelt kjær. Vi ser nu vaart daglige liv som en eneste sammenhengende forbyttelse mot kjærlighetens Gud. Vi maa be Gud om forlatelse for alt, ogsaa for det gode vi ved Aandens drit gjør. Ti vi ser nu, at alt er besmittet ved en eller annen uren lyst som smøg sig med.

Hvilken deilig frukt Luther sier Vi kan ikke gjøre Gud større ære enn aa tro ham.

—O. Hallesby.

"DET ER MIG EN USIGELIG SMERTE".

En av "Lutheraneren's" abonnenter, Robert E. Rosler, har sendt oss til optagelse en avskrift av en bekjennelse som en i sin tid høit ansett prest i Sverige avla paa sin dødsdøgg. En venn skrev bekjennelsen ned efter prestens diktat. Beretningen har sitt alvorsbudskap aa bære frem til alle kristne, men mest til forkynnere

"Det er mig en usigelig smerte at jeg i løpet av de siste ti aar av mitt liv saa sjelden har prekt evangeliet om den korsfestede, som tok bort all vaar skyld, og at jeg alt for lite har aktet paa Herrens smaa, de aandelige ringe i min menighet.

Visstnok har jeg ogsaa i denne tid prekt i Kristus, men det har mest vært om Kristus i oss. Som jo i og for sig er rett, har jeg alvorlig mant til kjødets korsfestelse og gudsbilledets oprettelse men jeg har ikke gjort tilstrekkelig klart at alt slikt er fruktesløst inntil hjertet er født paa ny ved evangeliet.

Jeg erkjenner med dyp skamfølelse at jeg i de senere aar under omhyggelig forberedelse av mine prekener har tenkt mer paa hvad mennesker kom til aa si om dem, enn paa hvad gagn Herrens hjord skulde faa av dem. Jeg har villet vinne de frem-

staaendes, mine foresattes og embedsbrøders bifall av mine prekener som gedigne og formfullendte. Men om Herren selv vilde anerkjenne mitt arbeide, eller om hans smaa kunde forstaa mine foredrag og faa virkelig føde av dem, har jeg aktet mindre paa. Og det til tross for at Herren har paalagt mig og alle sine underhyrder aa fø hans lam.

Dessverre var den frigjørende evangeliske preken glitt motbydelig for mig. I likhet med en viss hoffpredikant har jeg kalt den slags preken plaster paa samvittighetssaar. Akk, nu trenger jeg mer enn noen annen just dette plaster, denne kostbare salve i Gilead!

Hvad glede har jeg nu av at biskopen overfor mange av mine embedsbrødre betegnet mig som en av stiftets beste prester! Dette var jo min hemmelige stolthet. Eller av at jeg ved prestemøter og konferanser har vært regnet for en fremstaaende og betydelig mann. Eller av at jeg har faatt berømmelse av de lærde og kloke, mens jeg foraktet eller oversaa de enfoldige, om hvem dog Herren selv sa at for dem skal Guds hemmeligheter aapenbares.

De første viste tilfredshet med mig, visstnok fordi jeg gav deres spekulasjonslyst og hemmelige egenrettferdighet næring. Det ser jeg først nu. Men de andre — de fattige og naadehungrige sjelene — har faatt gaa tomme fra min prekestol. Ikke aa undre sig over at de smaa om senn har dratt sig bort fra kirken. Visstnok er de ikke blitt separatister, de har fortsatt aa ta nadverden i kirken; men jeg har ofte vært forbitret paa dem for at de har søkt til et trangt rum for aa høre paa en enfoldig tale av en mindre begavet predikant heller enn aa komme til min vakre kirke og der høre mine godt utarbeidede prekener. Og jeg samtykte ofte tilfreds naar noen av mine bekjente sa: "En rettskaffen prest kan aldri bli vel omtynt av leserne; de er et vanskelig folkeferd."

— Nu innses jeg at feilen har vært min — for aller største delen min. Før — d.v.s. før jeg fikk attraa til aa regnes blandt de store, mere oplyst enn andre fattige Guds barn — var leserne og jeg meget gode venner. Da skammet jeg mig ikke over aa regnes som deres bror. Og da bar jeg sammen med dem Kristi forsedelse. Men litt om senn begynte korset aa besvære mig. Jeg trakk mig mer og mer tilbake fra de troende. Og jeg bøiet mig bort fra Aandens tukt med den innvending at en prest maa tilhøre hele sin menighet, og ikke bare en del av den.

Saaledes blev jeg mer og mer en fremmed overfor dem som bekjente Herrens navn. Og jeg tok mer og mer paa aa omgaas religiøse verdenskretser, hvor samtalen aldri dreiet sig om den Herre Jesus, og hvor hans ord sjelden blev betraktet til oppbyggelse, men hvor det taltes meget om kirken og sekter, og hvor det vanket spottord om Kristi bekjennere.

I slike kretser blev jeg nu en aktet og velsett gjest. Ikke at jeg tok del i deres utekkeligheter, men jeg taug og lot dem passere upaataalt. Og da jeg lot den religiøse verden være i fred med sitt hyggelige verdensvesen, saa lot den mig være i fred med den fromhet jeg hadde. Jeg blev nu holdt for en oplyst og sant gudfryktig prest, mens jeg før var blitt kalt en innskrenket partimann.

Ordenstegn fikk jeg om kort tid, noe som tiltalte min forfengelighet. Jeg begynte aa haape at jeg med tiden kunde bli doktor i teologien, samt aa bli opsatt som bispeemne.

Under alt dette blev jeg en fremmed for Gud i min aand. Og dette voldet mig nu en usigelig smerte."

—Lutheraneren

Farer ved den offentlige bøn

1. At en i sin bøn søker tilhørernes øre i stedet for Guds hjerte.

2. At en ber av sløv vane, fordi et nu engang skal være saa.

3. At det bevisst eller ubevisst er mer om at gjøre, som en har sagt, at frelse sin preken end at frelse sine tilhørere.

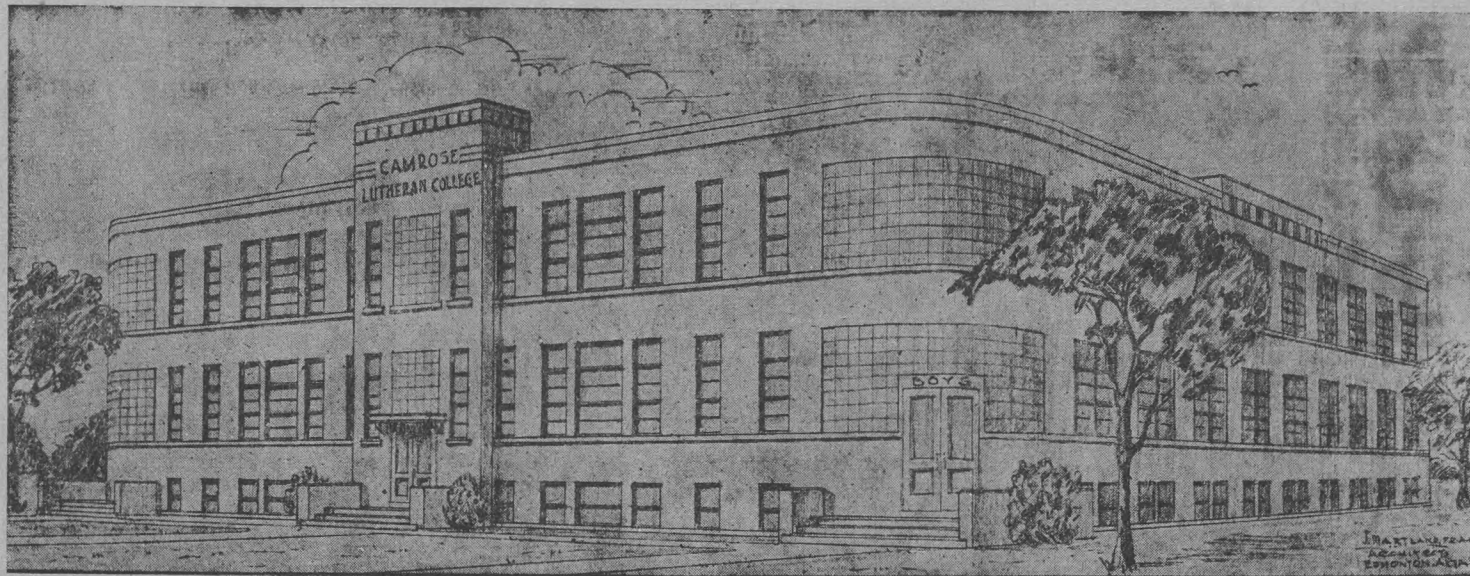
4. At en ber uten tillit og hvile i Gud.

5. At en benytter den offentlige bøn til skjulte personlige utfald.

6. At en, for at behage andre, falder ind i en bønnetone eller bruker uttrykk som en ellers ikke pleier at benytte.

—Fredrik Muller.

CAMROSE COLLEGE MEMORIAL APPEAL



From the absent principal Squadron Leader C. A. Ronning.

Dear Georg: —

You have a heavy responsibility in the campaign for a new College building. But I predict that when you get around to meet the many friends of the College you will find that your burden is light. I wish I could have participated in the campaign with you because, you see, I have had some part in nearly all the past drives for the College and I don't like to miss this one.

You will probably say: "How can you claim to have taken part in all those campaigns when you only came to the College in 1927?" That's right I became the principal in 1927 but remember I was a student during the first two years of the school. Did you ever see that old picture of a large crowd of friends of the College around the uncovered foundation—taken in the summer of 1911, I believe? Well, if you look closely you will see a young chap whose cap rests carelessly on the back of his head and in whose hand is an E b cornet. Believe it or not I was present at that occasion playing in a brass band for the celebration. Prof. John P. Tandberg wrote underneath that old picture: "Give us a roof" and used it in the campaign for a College building. So you see I claim to have helped a little in that early campaign for the first College building.

At any rate I was there and I know that our pioneer fathers and mothers responded to the appeal like true Christians. For some time they had felt the need for a Christian College for their sons and daughters. In spite of the synodical differences which separated our church people at the time, they worked together and demonstrated to the older congregations in the United States that they could co-operate. With God's blessing they achieved their objective. And in the fall of 1912 a substantial new building stood ready for the enthusiastic students and staff of the Camrose Lutheran College.

Material things, however, at best are only temporal and the floors of the building were not of the best. The sturdy tramp of the many sons and daughters of hardy pioneers wore our the floors after 16 years of hard use. The College Association said: "Give us new floors." The people replied: "You shall have them." Very soon brand new hardwood maple floors were installed from top to bottom and the building was again as good as new. I had no idea the College had so many friends until I got around that summer of 1928 collecting money and promises to pay. Old Mr. B. J. Stolee who accompanied me in his home district said to me in jest as he signed up for his own contribution: "Men nu kan du ikke vente at man skal baade love og holde." But he and the other friends of the College made good as usual and the campaign was a success.

New needs arise in spite of old ones being satisfied. Just before the twenty-fifth anniversary of the College, the Board of Directors were concerned with a debt which the school had accumulated. They said to the friends of C.L.C.: "Wipe out our debt." The College still held a high

place in the hearts of our people and they responded as before. At the Silver Jubilee Celebration the College was completely cleared of debt and has never incurred any since.

Now, through a third of a century God has richly blessed Camrose College. Hundreds of students have passed through its halls to take their places in life. Farmers, business people, doctors, lawyers, nurses, stenographers, ministers, teachers, missionaries, home builders are serving the community in every way—better for having attended the Camrose Luth. College. They are fulfilling the vision of their pioneer fathers and mothers.

Now, there is a new need. It is as great if not greater than any in the past. The College building has been too small for some time. It has been more than filled to capacity. The prayers of the pioneers have been heard. The friends of the College in a new generation have an opportunity to demonstrate that they are made of the same stuff as their fathers—that "eplet faller ikke langt fra stammen"—that they also have great visions for the future—that they also are concerned about the work of the Kingdom.

The current call is: "Give us another building." I am confident, my good friend Georg, that you will find our people willing and anxious to respond. They have a record of past achievements to live up to. They have measuring sticks from the past to measure their new achievements. May God bless your efforts.

Sincerely,
Chester Ronning.



From a Former Pastor of Camrose Lutheran Congregation and Principal of the College

We shall, no doubt, have many post-war problems; some we already know and are preparing for, others will, undoubtedly come along unheralded. But the most pressing need of our Lutheran Church in Canada will always be ENLARGED FACILITIES FOR CHRISTIAN EDUCATION for her young people.

Thirty-four years ago next July the cornerstone was laid at Camrose for a very modest beginning of a Christian Educational institution. Perhaps some thought at that time that it was rather ambitious; but many, I know looked upon that first wooden building only as a very small be-

Excerpt of letter from the Educational Director

The Board fully realizes your great need for additional facilities and we trust that when your appeal is made there will be a wholehearted response on the part of your constituency, and your constituency, I am sure, goes beyond the borders of Alberta.

There is no question in our minds but that Camrose College has contributed greatly toward the building up of our Church in the province of Alberta and it seems quite clear that the school is destined to perform a still greater service from now on. The Church is grateful to the teachers and others who have labored so faithfully and consistently in maintaining this institution. We trust that it may have an increasing mission in educating young people devoted to the Lord and preparing them to serve Him in various ways. Your institution will, no doubt, direct an increasing number of young men toward the study of theology. In the future many of our ministers in Canada will undoubtedly be Camrose graduates. Equally important, is the work that the school is doing in developing in the hearts and minds of our young people a love for the Church and the ability to serve it as lay people in so many activities in local congregations.

May God continue to richly bless the work that Camrose College is doing. May He give you wisdom and energy to carry the program forward effectively.

Faithfully yours,
J. C. K. Preus.

Studebaker says: "We believe that the opportunity to learn is a fundamental human right. And textbook instruction, however necessary, is not enough. The home and the church must play a MAJOR part; so must the personal influence of competent teachers." And I would add: "Christian teachers." This man is commissioner of education in and for the United States of America. If he acknowledges the need of Christian Education, surely, our good church people in Canada should rally wholeheartedly to the call for financial support to build more adequate facilities for the Camrose Lutheran College. The large number of pastors, missionaries, teachers, and highly successful business and professional men and women, who received their first impetus for doing good at C.L.C. constitute ample and eloquent arguments for such support.

These gifts may also be used as fitting memorials to those brave far-seeing men and women, who worked and sacrificed for the founding of the C.L.C. Let the communities or congregations give substantial gifts in memory of such departed faithful souls as Bersvend Anderson, Mr. and Mrs. P. B. Anderson, John Anderson, T. T. Carlson, J. P. Tandberg, O. N. T. Sorhus and many others. Each community, no doubt, will remember who took the leading part in the founding of the College and would like to honour their memory in this way. And our younger generation, who may not remember much about these pioneers, can use their money to no better advantage than putting it into this institution, where their descendants may receive a good, rounded education founded on the Eternal maxim: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6, 63. The time is long overdue when our people in Canada must make a supreme effort to secure added facilities at Camrose, that our College there may fulfill its task in a manner worthy of its high calling and of a church that was born in a University.

Rev. A. H. Solheim.

"Forward with Christ"

Lutheran Daughters of the Reformation

"Proverbs 4:5" Get wisdom, get understanding; forget it not; neither decline from the words of my mouth."

It has been said that secular institutions can admittedly offer as adequate training for professional careers, but the denominational school alone aims to inspire a positive Christian interpretation of life.

In these days we surely need a positive Christian interpretation of life. Let us give our support to the "Camrose College Memorial Appeal" We definitely need Christian influence for our young people if they are to stand against the wiles of the adversary.

Yours in Christ,
—Irene Rude.

And Jesus increased in wisdom and stature, and in favor with God and man.

—Luke 2:52.

CAMROSE COLLEGE MEMORIAL APPEAL

From the Acting President of the
Norwegian Lutheran Church
of Canada

114 Sherburn Street,
Winnipeg, Manitoba,
April 9, 1945.

Mr. Georg Moi, Principal,
Camrose College,
Camrose, Alberta.

Dear Georg,

I am glad that the Camrose College Memorial Appeal is being launched this spring. Everybody will agree that you need another building, and there can be no doubt as to the ability of our people to raise the necessary funds.

Those of us who have had the privilege of attending the Camrose Lutheran College (and we are four in our family) will rally about you and all who labor in this drive. We want to give, and we want to invite our friends to give.

The other day one of your graduates remarked rather significantly: "When I settle down I would like to live in a place where my church is large enough to function efficiently, and strong enough to make an impact on the whole community. The closer I lived to a church college the better I would like it. The Lutheran Church in Canada is spread too thinly over large areas."

The strategic areas of our field is not the sparsely settled frontier, but the densely settled older communities and well established congregations. It is there church school and congregation, pastor and teacher must work together. How difficult church work is where the influence of the church college does not reach, the pastors know best who work there. The church college is such an integral and vital part of our whole church programme that humanly speaking, we shall not succeed without them.

For thirty-five years Camrose College has made its contribution to the congregational and community life of Western Canada. How much the school has done for those who have been students there, and through them for the homes they founded and the communities they settled in and the churches they worship in no one can determine. But there will be general agreement that the investment of money and labor has borne rich dividends.

We shall succeed — if we pray for it, work for it, give to it. A big task lies before you, brother. It must be a comfort to know that you have the loyal support of a host of Camrose College friends. Good luck to you. God bless you.

Sincerely yours,

Knut Bergsagel.

The Appeal Under Way In Camrose Circuit

The solicitations for the Camrose College Memorial Appeal have started in the Camrose Circuit. It is the intention to begin in Camrose and vicinity and to let the campaign spread out in ever wider circles. Camrose Circuit is covered as follows:

The week beginning May 14 Camrose and Armena will be solicited. Camrose and vicinity will be canvassed by a committee of local canvassers. Armena will be solicited by Pastors J. B. Stolee, G. Ostrem, and E. B. R. Haave.

The second week beginning May 21 the Wetaskiwin and Edberg charges will be solicited. To Wetaskiwin will go Pastor M. S. Johnson, and Pastor A. M. Vinge. To Edberg will go Pastor S. J. Rude, and Pastor J. B. Stolee. The following week will be used for examining results and planning the further course of the campaign.

The week beginning June 4 the Provost and Bawlf parishes will be solicited. The solicitors in Provost will be Pastor Vinge and Pastor Stolee. The solicitors in Bawlf will be Pastor Ostrem and Pastor Haave.

In each instance the local pastor will be at home when solicitations take place in his own parish.

Friends of the College are asked to pray for the work and the solicitors and to help them in any way they can.

Keep The Light Burning

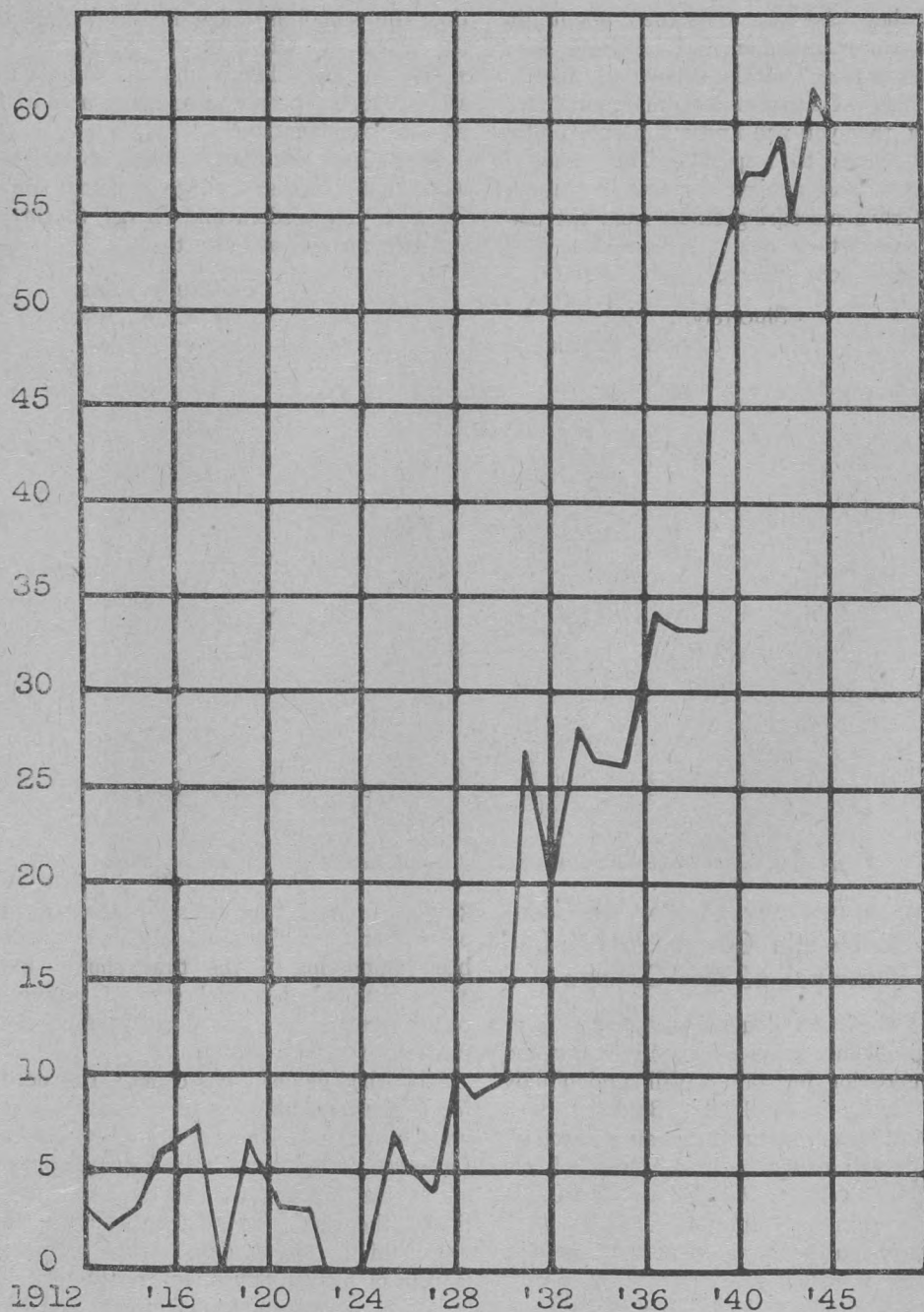
Let us do all we can, and you and I, individually and collectively can do much, toward preserving and perpetuating the cause of Christ and His Church via the doors of our much loved institution, — Camrose Lutheran College! The story goes of a fisherman, who upon the day of his sons confirmation, gave him a light to carry, with the words "Son, go outside, and walk with the lighted candle around the deck of this boat, and bring the candle back *burning*!" The boy, hearing the wind blowing outside, began to say "Father that is impossible; the wind will extinguish the flame the minute I step outside". "Go son", said the father, "carry the candle and bring it back *burning*." He obeyed—opened the door—and hardly had he stepped outside when a strong gust of wind threatened to snuff out the light, but he succeeded in shielding the flame. Holding it close to his bosom, cautiously watching and protecting the flame the boy made his way back with the candle still *burning*! I like to think of Camrose Lutheran College as such a candle—a great candle in our Church, one that has served well in lighting many souls into the labyrinths of education and higher learning, and kindled many a lesser light who having come to know and to love the Christ, as upheld there, are now out shining in many parts of the globe. But, my friends, today this candle (C.L.C.) seeks to be replenished so that it may be able to shine even brighter and further, guiding the steps of our young people in this dark and difficult future that lies so uncertainly before us!

The replenishing comes to us in the form of "THE CAMROSE COLLEGE MEMORIAL APPEAL"—and as the candle carried by that boy, it has already begun

to weather many a storm—winds that would seek to extinguish its flame. For instance, there is the wind which says "Limit our College to only Lutheran students and you will have ample room"—a wind that makes a loud noise, but very short-sighted and narrow in influence, failing to take into consideration present challenges and future possibilities. There is also the wind which says "Why, when, and how, and where, are we going to ever realize the ingathering of such a staggering sum \$50,000", the fatalistic wind—one that has always blown severely against any and every new pursuit and project, but has always blown itself out! Also the wind which says: "Why now isn't the opportune time for such a drive"—the defeatist wind—always thinks that things should be done sometime in the distant future, and never getting anything done! Also the wind which says "It isn't much my concern, if they want to try to gather in this amount, let them go ahead, if it happens to come my way, I may give a little"—the opportunist wind—taking advantage of the good a thing can bring, but never adding much toward its welfare. Yes, many, and varied winds have begun to blow, but my friends, let us all do as this boy, who upon the word of His Father, took the candle, went out into the midst of the storm, and came back with the candle still *burning*! To us too has been given a Sacred Trust, in our Camrose Lutheran College, which links us up with the past, conscious of the present, and anxious about the future, may we like him, hold this candle close to our hearts in prayer, and by every possible effort launch out into this Appeal, and in the end come back with an even greater, brighter burning.

CAMROSE LUTHERAN COLLEGE!

—Raymond O. Olson.



Registration of Grade XII Students 1912-1945

This graph shows how the number of Grade XII students has increased. Until 1930 there were never more than ten students. From that year the curve rises steeply.

Provost, Alberta
April 9th, 1945

Professor G. Moi
Camrose, Alberta.

Dear Mr. Moi:

I promised you to write a few words about the school in Camrose and I shall now try to do so.

I came to Canada in 1906 and took up work in Viking, Alberta. I had not been here so very long, before I understood that, if our Lutheran Church should have any future here in Canada, we must have schools. To send our young people to the States and have them educated there would not do for two reasons. First it would be too expensive, second if we send our young people to the States to graduate, either from St. Olaf or the Seminary or Augsburg Seminary, we would lose most of them. For after their graduation, most of them would take up work in the States, and those who did come back, would not stay up here very long.

So I saw there was an urgent need for a school right here in Alberta. I, therefore, spoke to different parties about it, and they all seemed to agree that there was need for a school.

But nothing was done until the summer of 1910, when Professor J. P. Tandberg came up from North Dakota and took the lead. On the tenth day of August, 1910 the Alberta Norwegian Lutheran College Association, Ltd. was organized. On the second or the third meeting of the Association, I made the motion, that we erect a school here in Camrose, Alberta, and Mr. Erick Lyseng, Armena, Alberta seconded my motion.

On the second day of October 1911 we started our first school, in Heather Brae House, and in the two local Lutheran Churches, in Camrose, Alberta. I have not changed my opinion yet about the school in Camrose.

When I first came to Viking I saw there was an urgent need for a school to educate our young people, and there is still more need of a school today, than there was when I first came to Canada.

The Building in Camrose is too small, and not adequate for our need of today. The young people are the hope of the future, both for the Church and the State. We who are older, we have soon to lay down our wandering cane, we are soon done.

But it is the young people who shall take up the work after us, when we are no more. The question for the young people is always this: How shall I best make a success in this life? For those who ask themselves this question, the school gives the answer.

"The general aim and purpose of Camrose Lutheran College is to give young men and women a higher education based on the Christian faith as taught in our Evangelical Lutheran Church, and to foster, encourage, and guard the Christian life of its students." None of the many High schools in Alberta does that. And therefore naturally they can not take the place of the Camrose Lutheran College, Camrose, Alta.

Yours sincerely,

Dr. H. T. Egedahl.

We Give All

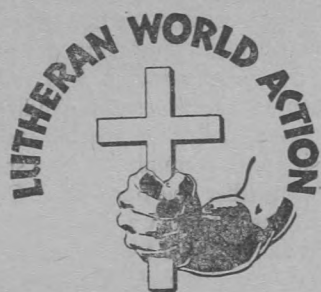
And now we only ask to serve,
We do not ask to rest;
We would give all without reserve,
Our life, our love, our best.

We only ask to see His face,
It is enough for us;
We only ask the lowest place,
So he may smile on us.

Mary E. Townsend.

Oh, Jesus Christ, my Master,
I come to Thee today.
I ask Thee to direct me,
In all I do or say.
I want to keep my promise
To be Thy servant true,
I come to Thee for orders—
Dear Lord, what shall I do?

"There is no better balast for keeping the mind steady on its keel and saving it from all risk of crankiness, than business."
—Lowell.



May 6th, 1945 was Lutheran World Action Sunday. In many Places however, it was not possible to take an offering on that Sunday so another day will be chosen. This matter requires our immediate attention. The offering should be well planned. Many find that sending out offering envelopes with letter and literature explaining the purpose of the offering yields very fine results. In whatever way it is done, it must be carefully prepared by prayer and work if the amount required shall be realized. Let us remember that we are to send in 43% of our regular budget. However, may we not be satisfied with that, but send an amount far exceeding this amount. Let us make it a Thank-Offering.

Christ's Marching Command — "Go Ye" —

Eleven men are grouped together amidst the rugged splendor of a mountain in Galilee. The rays of the sinking sun cast colours all aglow on their bearded faces. Faces alight with expectancy. No, not all; on some a mask of doubt and incredulity. Even when Jesus appeared unto them, as He had said He would, some still doubted. But He had come for a purpose, to give them a solemn command. Can you not see him standing there, even as you can feel His presence today, giving us the same command pointing with His nail-scarred hand; "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." Go ye — Go ye — I am sure those eleven disciples wended their silent way down the mountainside with their heads bowed with the tremendous significance of this command. Theirs was the task that no other task had succeeded. What a privilege, what a challenge, what a responsibility.

Let us look again at Christ's command — "Go ye" Go where? Why? Go to tell all thirsting multitudes of the earth that He who hung upon the tree, in agony that took all the grace that God could give to bear, He who was buried in the grave intended for someone else, He who rose and conquered sin forever and forever. Tell them of Him who opened the gates of Heaven that whosoever believeth on Him should not perish, but have Everlasting Life. Tell them that He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him and with His stripes we are healed. Yes, tell the living and the dying that this unbearable load of sin can be lifted and remembered no more by Him who is only too willing to forgive.

But in order for anyone to go, he must first come. How can we face the world and tell them of the Saviour of men without first knowing him ourselves? Come to the foot of the cross with your soul stained black with sin, with your terrible burden weighing you down. And pray as you've never prayed before, with all your heart, and soul and mind, the prayer of the publican, "God be merciful to me a sinner." You have heard of the way hundreds of times, year after year you have gone to church; still the latch of your heart has not been lifted. God may be speaking to some of us for the last time. The only reason Christ does not abide in your heart is because you have not let Him in. You don't want to give up the miserable, sensual pleasure of the world. Are we any better than the one who sold his soul for thirty pieces of silver?

Oh, if we could only realize the futility of man's endeavour to find favour with God, and because it is a gift all we can do is to accept it, as we are. That is all God wants us to do, accept the Son of God, each

MISSIONARY WHO FLED THE JAPS



Rev. Aksel Eriksen (inset) who escaped on foot two hours before the invading armies overran his Norwegian Lutheran Mission at Yi-Yang, Hunan, and a group of "inquirers" in the mountains near Yi-Yang, absorbed in the Gospel message he brings them. He was one of 150 missionaries rescued by joint action of the Lutheran World Convention and the U. S. Army's 14th Air Force. •

Dear Friend:

All contributions to Lutheran World Action must be sent to our Treasurer, Dr. H. O. Shurson, and not to the office of the National Lutheran Council. This is absolutely necessary in order that your congregations and our church may get credit for the amount sent in for this cause.

Please remember that the goal is \$2,500,000 and not \$1,790,000. Our share is \$430,904.00 or 43% of the 1945 budget apportionment. We all realize that in order to reach our goal we need to put forth our very best efforts. Let us do so now and finish this task before the end of the second quarter, July 31.

Minneapolis, Minn.
May 7, 1945

Sincerely yours,
A. J. BERGSAKER.

Proposed Constitution of the Canadian Lutheran Concil

The proposed constitution of the Canadian Lutheran Council which was worked out at the conference held in Winnipeg, April 5 and 6 is now available in mimeograph form. It has been mailed to the members of the conference and to officials of the cooperating church bodies, from the office of Lutheran College and Seminary, Saskatoon, Sask. It is the intention that this proposed constitution should be presented to the conventions of the cooperating church bodies for adoption.

The conference which drafted the constitution had representatives from the following Canadian Synods: Nova Scotia Synod, ULCA; Manitoba Synod, ULCA; Canada Synod, ULCA; Icelandic Synod, ULCA; Canada District, ALC; Canada District, NLCA; Canada District, UDLC; Canada Conference, Aug.; Alberta—B.C., Mo.; Manitoba—Saskatchewan District, Mo.; Ontario District, Mo.; and Canada District, LFC.

By Two and Two

Why did Jesus send the apostles forth "by two and two"? The answer is, in order that they might be helpmeets to each other. father was walking one day in the fields with his two children. The wind was blowing over a fine field of ripe corn and making the beautiful golden ears wave like the waves of the sea. "Is it not surprising," said one of the children, "that the wind does not break the slender stalks of the corn?" "My child," said the father, "see how flexible the stalks are. They bend before the wind and rise again when the wind has passed over them. See, too, how they help to support each other. A single stalk would be soon bent to the ground, but so many growing up close together help to keep each other up."

even our righteousness is but as filthy rags, Faint not, nor fear, His arms are near, He changeth not and thou art dear Only believe and thou shalt see, His grace is all in all to thee.

—Avis Haug.



YOU MAY BE SURPRISED TO KNOW . . .

Wilton E. Bergstrand

The Lutheran Church is the largest Protestant Church in the world, numbering 80,000,000 adherents.

Ours was the first church to send missionaries to American Indians.

The first Protestant pastor to land in North America was a Lutheran, and he came eight months before the Pilgrims in the Mayflower landed at Plymouth Rock. The first Protestant pastor ordained in America was a Lutheran; the first Protestant pastor to die in North America was a Lutheran.

The first book translated into any American Indian language was Luther's Small Catechism.

The first president of the Continental Congress was a Lutheran.

Betsy Ross was assisted by Lutheran women in Philadelphia in making the first American flag.

The first man to unfurl the Stars and Stripes was a Lutheran—General Herkimer.

The first American naval flag was made by a group of Lutheran women.

Washington's army at the battle of Trenton, the turning point of the Revolution, was composed largely of Lutherans.

It was a Lutheran boy who called to a Lutheran sexton to ring the Liberty Bell.

A Lutheran was first speaker of the House of Representatives.

Lutheran votes elected Lincoln to the presidency in the pivotal states of Ohio, Illinois, Michigan, Wisconsin, and Iowa.

The first Protestant hospital in America was built by Lutherans. And among the church-owned inner mission institutions in America, 29 per cent of the hospitals are Lutheran, 24 per cent of the hospices, 24 per cent of the settlement houses, 80 per cent of the day nurseries, and 90 per cent of the homes for the aged—all an evidence of "social consciousness."

The Lutheran Church in America maintains 116 colleges and other educational institutions, of which 27 are theological seminaries.

In the United States from 1926-1936 a Lutheran Church gained 9 per cent in its membership. It now totals 5,000,000 members in America and gathers about \$50,000,000 annually for the local and general work of the church. The Lutheran Church ranks fourth in membership in the United States.

The Lutheran Church has outstripped all Protestantism in moving toward union. Three synods in 1917 joined forces to form the Norwegian Lutheran Church of America; during the week of November 11, 1918, thirty-three synods joined to form the United Lutheran Church in America, a merger which is still without comparison in American church history; four synods joined forces in 1919, to form the Evangelical Lutheran Synod of Wisconsin and Other States. In 1930, three Middle West synods of similar background formed the American Lutheran Church; and later in 1930 the American Lutheran Church, together with the Norwegian Lutheran Church of America, the Lutheran Free Church, the Augustana Synod and the United Danish Church, formed the American Lutheran Conference. At present ninety-seven per cent of American Lutherans are found in the three great groups—United Lutheran, American Lutheran, and the Synodical Conference (of Missouri and other states).

"It is better to be able neither to read nor write than to be able to do nothing else." —Hazlitt.

The World and the Church

The Church and the World walked far apart
On the changing shore of time
The World was singing a giddy song,
The Church a hymn sublime.
"Come give me your hand", cried the
merry World,
"And walk with me this way";
But the poor Church hid her snowy hands,
And solemnly answered "Nay
I will not walk with you;
Your way is the way to endless death;
Your words are all untrue".

"But walk with me for a little space",
Said the World with a kindly air.
"The road I walk is a pleasant road,
And the sun shines always there.
Your path is thorny and rough and rude,
And mine is broad and plain;
My road is paved with flowers and dew,
And yours with tears and pain;
The sky above me is always blue,
No want, no toil I know.
The sky above you is always dark
Your lot is a lot of woe;
My path, you see, is a broad fair one
My gate is high and wide;
There's room enough for you and me
To travel side by side."

Half shyly the Church approached the
World

And gave him her hand of snow,
The old World grasped it and walked along,
Saying in accents low:

"Your dress is too simple to please my
taste

I'll give you pearls to wear,
Rich velvets and silks for your graceful form
And diamonds to deck your hair".
The Church looked down at her plain white
robes

And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
"I will change my dress for a costlier one",
Said the Church with a smile of race;
Then the pure white garments drifted away,
And the World gave in their place
Beautiful satin and shining silks,
And roses and gems and pearls;
And over her forehead her bright hair fell
Crisped in a thousand curls.

"Your house is too plain", said the proud
old World,

"I'll build you one like mine,
Carpets of Brussels and curtains of lace,
And furniture ever so fine."

So he builds her a costly and beautiful
house,

Splendid it was to behold,
Her sons and her daughters were there,
Gleaming in purple and gold;
And fairs and shows in her halls were held,
And the World and his children were there;
And laughter, music and feasts were heard
In the place that was meant for prayer.
She had cushioned pews for the rich and
great,

To sit in their pomp and pride,
While the poor folks, clad in their sabby
suits,
Sat meekly down outside.

The Angel of Mercy flew over the Church
And whispered "I know thy sin".
Then the Church looked back with a sign
and longed

To gather her children in,
But some were off to the midnight ball,
And some were off to the play,
And some were drinking at gay saloons,
So she quickly went her way.
Then the sly World gallantly said to her,
"Your children mean no harm,
Merely indulging in innocent sport".
So she leant on his proffered arm
And smiled and chatted, gathering flowers
As she walked along with the World.

"Your preachers are all too stern and plain",
Said the gay World with a sneer;
"I will send you some of another stamp,
Brilliant and gay and fast,
Who will tell them that people may live as
the list,

And go to Heaven at last.
The Father so merciful, great and good,
Tender and true and kind;
Do you think that He would take one child
to Heaven

And leave the rest behind?"
So he filled her house with gay divines,
Gifted and great and learned,
And the plain good men who preached the

Cross
Were out of the pulpits turned.

"You give too much to the poor" said the
World,

Far more than you ought to do;
If the poor need shelter and food and
clothes,

Why need that trouble you?
So take your money and buy rich robes,
And autos and radios fine.
And pearls and jewels and dainty food
And the rarest and costliest wine;
My children, they dote on all such things
And if you, their love would win,
You must do as they do, and walk in the
way

That they are walking in".
Then the Church held tightly the strings
of her purse,

And gracefully lowered her head,
And wimpered "I've given too much away;
I'll do, sir, as you have said".

So the poor were turned from her door in
scorn,

And she heard not the orphan's cry,
And she drew her beautiful robes aside
As the widows passed weeping by.
And the sons of the World and the sons of
the Church

Walked closely hand and heart;
And the Master who knowest all,
Could only tell the two apart.

Then the Church sat down at ease and
said:

"I'm rich, and in goods increased;
I have need of nothing, naught to do
But to laugh and dance and feast".

And the sly World heard her and laughed
in his sleeve.

"The Church is fallen, the beautiful Church,
And her shame is her boast and pride".
The Angel drew near to the Mercy Seat,
And whispered in sighs her name,
And the saints their anthems of rapture
hushed,

And covered their heads with shame.

And a voice came down from the hush of
Heaven,

From Him who sat on the Throne
"I know thy works, and how thou hast said,
'I am rich', and hast not known

That thou art naked and poor and blind,
And wretched before My face;
Therefore from My presence I cast thee out
And blot thy name from its place."

*Sincerely yours in Christ,
Maynard Ernest Cole.*

Camrose Circuit Meetings

An extra spring meeting of the Camrose
Circuit was held at Bethany Lutheran
Church, at Morrin, Alta., Feb. 22-25.
Not many visitors were there but we were
glad that Pastors Kandal, Odland, Rude,
and Mr. E. Knudtson, could be present,
despite the distance, and share the Word
of Life. Pastor Rude introduced the theme,
Rev. 2: 1-7, the letter to the Church at
Ephesus, at the opening session Thursday
evening. The visitors spoke at the various
sessions, using the theme or a free text. M.
Maland, L. Jenses, and Mrs. Haave also
spoke, Sunday evening. Sessions of prayer
united our hearts in thanksgiving, and in
imploping the guidance and blessing of God.

At the Sunday morning service Pastor
Odland preached holding forth Christ as
our only hope in life. Pastor Kandal gave
the confessional address. All the adults
present partook of the Sacrament of the
Lord's Supper.

The attendance was not large, though on
Sunday afternoon and evening there was
increased attendance. We are glad that
this convention could be held among our
people here who are quite far removed from
others of our Lutheran faith. It was ap-
preciated. A good spirit prevailed through-
out the meetings. We have the promise of
God that His Word shall not return void.
May love to our great Savior, and faith,
grow, that many may overcome through
Him.

The regular spring Circuit Meeting was
held at the Bawlf Lutheran Church, March
16-18. The sessions began on Friday
at 2 p.m., when the theme, Luke 8: 4-15,
was introduced by Pastor Haave. It is
important for each one to know his own
heart, whether it is good or poor growing
ground for the Word of God. Rev. Over-
lid, of Elbow, Sask., also spoke dealing
particularly with the wayside cool-type
of heart.

Friday evening Pastor Rude spoke of

the four soils mentioned in the text. L. J.
Hoveland, L. Bergum, and Adolph Odland
spoke briefly. Mr. and Mrs. Odland sang
a duet.

On Saturday morning a Norwegian ses-
sion was held. Rev. Overlid was asked to
continue the discussion. The Seed of God's
Word has life-power in it, but it must be
used, planted, before it can grow and bear
fruit. Use the Word much. A brief prayer
session followed.

Saturday afternoon several responded
with favorite Scripture passages, and Pas-
tor Rude led in prayer. Pastor Kandal
spoke of the condition of the soil of our
hearts. He then introduced and welcomed
Missionary Ostrem and asked him to speak,
which he did briefly. Mr. Collin, of
Donald, gave a testimony, following which
Pastor Rude read the pamphlet "A Disap-
pointed Soldier." After the close of the
session a short business session was called
by the president, Pastor Kandal. As Pas-
tor Rude would be leaving the circuit be-
fore another meeting the president expres-
sed thanks to him for his work among us.
Rev. Odland was elected to succeed him as
Vice-President, and Pastor Haave as Fin-
ancial Secretary.

Saturday evening a meeting was arranged
at the Sunset Home during which many
took part. It was another joyful gathering
about the Word.

The Sunday morning session was con-
ducted in Norwegian. Rev. Overlid preach-
ed from Luke 1: 39-45, on the theme, From
faith to faith. Pastor Kandal gave the
confessional address, and many sought the
Lord in the Sacrament of the Altar.

Sunday afternoon Melvin Magnuson led
in devotion, after which Missionary Ostrem
spoke of the missionary command, the need
of Missions, and emphasized that all are
to be missionaries in the way God desires,
whether at home or abroad. Pastor Vinge
mentioned that when the Word is sown
through any human instrument it is never-
theless Christ who is the Sower. Pastor
Odland emphasized that the plough was a
very necessary implement in breaking sod.
God's plough, His Holy Law is necessary
in preparing the heart for God's message
of grace. It was a joy to have the Bawlf
choir, under the direction of Adolph Od-
land, sing several numbers.

At the evening session several took part
with closing messages.

It was good to have attended this Cir-
cuit Meeting. The local people cared for
the fair number of visitors very well, the
ladies serving delicious meals in the dining
room. There was quite a good attendance
but we would like to urge more of our con-
gregations to send delegates to such meet-
ings, and visitors, as well. May God bless
His Word among us.

—E. H.

When Angels visit man

The New Testament records several in-
stances where God's messengers appeared
to mortals. It is instructive to note various
aspects connected with these appearances.
The first is the uniformity of their greet-
ing. When these exalted celestial beings
appeared with their mission their first act
was to put the objects of their visit at
ease to create confidence and dispel fear.
Thus when the Angel appeared to Joseph
Matt. 1:20 his greeting was "Fear Not".
Likewise to Zacharias Luke 1:13 he said
"Fear Not" and when the virgin Mary was
apprized of her exalted mission as the future
mother of the world's Savior he brought
the same greeting, "Fear not Mary". When
the angel host appeared to the trembling
shepherds on the plains of Bethlehem and
brought the startling revelation that the
long expected Savior was now born, their
spokesman stilled their trembling and said
"Fear Not". To the mourning women at
the empty tomb on Resurrection morning
the angels again declared "Fear Not." These
and similar instances reveal the
blessed truth of God's solicitude for his
creatures on earth. Zacharias grasped the
purpose of this solicitude when he declared:
Luke 1: 74-75 "we... might serve Him
without fear in Holiness and righteousness
before Him, all the days of our life." I
believe these greetings have a wider ap-
plication than just to the individuals ad-
dressed: that even believers should take
comfort from these greetings as a direct
message from God that in the words of
The Shepherd Psalm, "I shall fear no evil".

that knowing we are under God's care and
the objects of his love, we can meet the
varying fortunes and vicissitudes of life
with serenity and equanimity of spirit. I
believe also these greetings had an enab-
ling power to meet certain conditions or
for the performance of special task. An
angel visit seems to imply a wider sphere of
activity to further the purpose of God. In
the Old Testament we find that when
Joshua was committed to the task of leading
Israel into The Promised Land he received
an endowment from the Lord: "Be strong
and of good courage" The magnitude of
his task was not to deter him; strength and
wisdom would be given. Joseph's mission
was to protect the blessed mother of Christ
from disgrace by accepting her as his hon-
ored and loved wife.

The fearsome Shepherds became the first
preachers of the glad evangel and revealed
to Mary the fulfillment of what the angel
had told her. Possibly the most poignant
of these visits is the appearance of the
angel during our Lord's agony in the gar-
den. We read Luke 22:43 "And there
appeared an angel unto him from heaven,
strengthening him." Tho the son must
tread the winepress alone and as well drink
the cup of God's wrath on sin the angel's
visit would show him the Father had not
forgotten his son when he should meet that
supreme ordeal which meant redemption
for mankind. Blessed indeed are angels
visits, blessed their greeting: "Fear Not"
and may we ponder it deeply. It has a rich
message for us all.

—O. A. Broughton...

Book Review

Edifying Discourses by Soren Kirke-
gaard, and translated by David Swenson
and Lillian Marvin Swenson. Published by
Augsburg Publishing House, Minneapolis,
Minnesota.

This is the second volume of a series
of four. It contains four discourses.

In our review of the first volume we
mentioned that the author probes the depth
of the soul life and reveals a penetrating
analysis of the inner heart of scripture.
That is equally true of this volume.

Of special interest too is the introduction
in this volume. It reveals that an incident
in the life of the author in 1845 "Gave
a characteristic coloring to the religious
literature that followed."

The first discourse "The Lord Gave" he
finds the contents of Job 1: 20-21 person-
ified in the life of Job. The fact that these
words are identified with a human life
gives them a deep and abiding value. Kier-
kegaard expresses it beautifully thus:

"In stormy times, when the foundation
of existence is shaken, when the moment
trembles in fearful expectation of what may
happen — then Job walks at the side of
the race and guarantees that there is
victory."

Further he states:

"Or does only that man see God's hand
who sees that He gives; does not that one
also see God who sees that He takes?"

Human depravity and meanness is strik-
ingly brought out in the two chapters that
follow: "Every Good Gift and Every Per-
fect Gift is from Above". Our sinfulness
also appears in our giving. We must scout
our motives: "Until you see made manifest
what God did with it (the gift) and that
you again admit that you are poorer than
the gift, as he one who gives always is
when he gives a good gift —". Because
the gift is perfect and we are not, equality
is accomplished: "But when the one who
gives it is poorer than the gift, and the one
who receives is poorer than the gift, then
indeed is equality brought about."

The last discourse "To Acquire One's
Soul" speaks of the higher levels of Chris-
tian living and probes with penetrating
analysis the deeper movements and acqui-
sitions of the soul.

One must buy the book and read it—
a review cannot do justice to it. Like the
fugues in the immortal music of Bach, so
the beauty and the heartbeat of the dial-
ectical penetration of the language of Kier-
kegaard leads the soul to appreciate the
beauty of the Lord and teaches to enquire
in His temple. These discourses are not for
rapid reading, but rather for quiet study
and meditation which leads to a deeper view
of human frailty and helplessness and of
the greatness of our God.

—Albert M. Vinge.

Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Første Nr. i Mai, 1945

6te Søndag efter Paaske

Joh. 15: 26-27.

Vor tekst er tat utav Jesus avskeds tale til disiplene sine. Denne tale finner vi i 14de, 15de og 16de kapitel i Johannes evangelium. Jesus har sine kjere displer om sig for siste gang før sin lidelse og død. Kjerlig og omsorgsfull trøster og formaner han dem, nu han er ferdig til aa forlate dem. Han lover at de ska se ham igjen, deres hjerter ska glede sig, og ingen ska kunne ta gleden fra dem. Men dette samver efter opstandelsen blev dog av kort varighet. Kun nogle faa gange aapenbaret han sig for dem. Men han siger til dem: "Jeg vill ikke efterlate eder faderløse jeg kommer til eder. Ennu en liten stunn og verden ser mig ikke lenger; men I ser mig; ti jeg leber og I ska leve." 14: 18-19.

Han lover aa senne sanhetens aand. Han ska ska lere eder alle ting og minne eder om all ting som jeg har sagt eder, sier han. Likesom Aanden har et vitnekall i verden har ogsaa hans disipler et vitnekall i verden. Ogsaa I ska vitne, sier han. Det var jo dertil han hadde kalt dem til sine apostler at de skulle, naar han var faren til himlen og sat sig ved Faderen høyre, og de blev fylldt med den Helligaand paa pinsedag, gaa ut i all verden og vitne om ham for aa gjøre alle folkeslag til disipler ved daapen og undervisningen.

Men det vil han forberede dem paa, at likesom Jesus for sit vitnesbyrd blev hatet av verden, saa vil ogsaa de bli hatet og forfulgt. Ja de ska gaa saa vidt, hver den som slaar dem ihjel ska mene han viser Gud en dyrkelse. Det mente Saulus fra Tarsus for ramme alvor, at han viste Gud en dyrkelse, da han i iver nidkjerhet forfulgte de kristne. Akta 22:3-4. Bekjenner vi os som Jesus efterfølgere og disipler, er det ogsaa vor plikt aa vitne om ham baade i tale og vort daglige liv. Det gjør vi med glede.

Det er av stor betydning og apsolut nødvendighet at de troende berer tydelig og sannt vitnesbyrd om Jesus. Det er nødvendig for vort eget sjeelev. Det er vel dem som mener det er av ringe betydnig dette med offentlig vitnesbyrd, bare en lever det skjulte liv is samfunn med Jesus. Men stenger vi Jesulivet inne og ikke bekjenner frit for verden hvad vi tror, da svekkes livet og tilslut dør det ut. Vi er sat til aa vere verdens lys og jordens salt og byen paa bjerget som ikke kan skjules. Den som bejenner mig for menneskene vil jeg bekjenne for min Fader og hans engle, sier Jesus, og omvendt,

Men vi ska ogsaa vitne for aa vinne andre for Jesus. Vi er sat til aa vere Guds Medarbeidere til menneskenes glede og frelse. Naar vi ser de mange som lever uten haap og uten Gud i verden er der en trang i vore hjerter aa vitne for dem, at de maa omvenne sig og komme i samfunn med Gud og faa det godt. Vitne for dem hvilken glede og salig lykke de vil opnaa om de venner sig fra mørket til lyset, fra satans makt til Gud.

Men det kristelige vintesbyrd er skjebensvangert. Verden taaler ikke aa høre om rettferd og avholl og om den tilkommende dom. Saadant vitnesbyrd virker vrede og blir en kille til lidelse, som verdens fiendskap voller dem. Se Stefanus' vitnesbyrd i Akta 6:8, 7:6. Merk at Jesus har sagt os dette forut, saa det ska ikke komme over os uforvarende. Displeren fik erfare sanheten av Jesu ord. De fleste av dem døde martyrdøden for sit vitnesbyrd. Men de gik døden imøte med glede for de drog sig til minne Jesu ord, at saa skulle det gaa dem. Det var not en tid da de kristne hadde yndest hos alt folket. Herren var hos dem for aa byde stilhet og fred omkring dem; men denn stilhet og fred varte ikke lenge. Saasnat verden fattet den gjenemgripende motsetning mellem kristendom naturlig menneskeliv, trer dens motstand frem i dagen. Motstanden gik formelig over til utrydningskrik. Nogle av apostlerne blev ført for det høie raad, og efter aa bli hudstrøkne, gik de derbort fra raadet, glade over at de var akttet verdige till aa

Trel eller fri?

Synden har stor makt i verden. I en vakker, forklædt skikkelse kommer den til mennesket. Og ved sin besnærende indflytelse faar den større makt over menneskesindet.

Hvem har ikke kjendt den onde lyst i sit hjerte? Som Guds ord sier: "Hver fristes idet han drages og lokkes av sin egen lyst; derefter naar lysten har undfanget, føder den synd, men naar synden er blit fuldmoden, føder den død!"

Riktignok findes det mennesker som prøver at nekte det ondes eksistens. Men hvad hjelper det, naar vi ser syndens ødeleggesverk i verden idag!

Under syndens slaveri vrir mennesket sig i smerte. Selv om syndens lenker er aldrig saa gyldne — de trelbinder sit offer! — "Hver den som gjør synd er syndens trel", sier Jesus.

Synden med dens følger er en bitter virkelighet. Og syndens rot sitter i menneskehjertet. Derfra kommer de onde tanker: mord, hor, utukt, tyveri, falskt vidnesbyrd og bespottelse.

Mennesket staar her avmechtig. Men Gud har virkelig ordnet det saa, at den som treller under sin synd, kan bli fri! For det som var umulig for mennesket, "det gjorde Gud, idet han sendte sin søn i syndig kjøds lignelse for syndens skyld og fordømte synden i kjødet." Jesus har kjøpt os fri. Det skedde ikke ved materielle midler. "Ikke med forgjengelige ting, sølv eller guld, blev I løskjøpt fra eders daarlige fred, som var arvet fra fedrene, men med Kristi dyre blod.

Dødsdømte syndere kan bli fri!

Vi maker ikke at befri os selv fra syndens lenker. Men Jesus formaar at befri os. Han har aapenbart os sandheten om os selv og vort forhold til Gud. For han avvebnet de makter som bandt os, idet han viste sig som seierherre over dem paa korset! "Faar da sønnen frigjort eder, da blir I virkelig fri", lyder det til os idag.

Og vender vi os til ham i erkjendelse og bekjendelse av vor synd, da vil enhver sandhetssøkende sjel opleve at syndens makt er brudt. I livsforbindelse med Jesus Kristus vil det gamle menneske — som trellet under synden — dø, og det nye som er skapt efter Gud — i sandhetens rettferdighet og hellighet, vil vokse frem.

Jesus mørkets fyrste bandt, jeg den kjøpte frihet eier.

Derigjennem har Jesus ført os ind i barneforholdet til Gud. Synden vil da ikke lenger herske over os. "For til frihet har Kristus frigjort os." Og denne frihet eier et menneske fuldt ut, saa sandt livet leves i lydigheit mot Gud.

Som frigjorte kristne tar vi — i Jesu navn — kampen op mot synden i os og omkring os. Og den frihet som Jesus har git os, kan ingen menneskelig makt ta fra os.

Aa, jeg er frelst og salig fordi
Sønnen har gjort mig virkelig fri,
fri fra nøden, dommen og døden.
Amen! Halleluja!

V. fra B.

Det er mange av oss som vil bli frelst uten at vi har gjort noe for Jesus Kristus. Vi har ikke gitt ham den minste smule av vaar energi, for oss selv levde vi og for oss selv døde vi.

vanere for dette navns skyld." Apostelen Jakob, Johannes bror blev halshugget, vistnok den første av apostlerne som døde martyrdøden. Forfølgelse og død blev de kristnd til det gjennom de tre første aarhundreder efter Kristus. Men de blev fast ved vitnesbyrdet og forargedes ikke for de kom Herrens ord ihu.

Maatte ogsaa vi som idag bekjenner os aa vere Jesu efterføllere, frimodig og gla vere Jesu vitner. Maatte den forestaaende pinsefest bli en Aandens utgydelse over kirken, saa vi alle maatte bli verdens lys og jordens salt og byen paa bjerget som ikke kan skjules. Det gi os Gud i Jesu navn.
—O. J. M.

Tanker I Fastetiden

Siden jeg ikke har varet saa bra i de siste dage saa har jeg faat mer tid og lese, bede og tenke, og sidde ved Jesu føtter. Det har varet noksaa langtsamt siden Bibelskolen var ude. Det var altid saa godt at faa vere til sammen med de unge Guds børn. Der var en slig broder og søster kjerlighed i blant dem alle. Ja der hvor har Kristi kjerlighed den raadende magt, der er altid godt og vere. Nu har vi bare minderne igjen. Maate Gud velsigne dem hvor de er saa di kan vere til velsignelse til sine med mennesker. Igjennem denne Paaske høitid har jeg vandret igjennem Getsemane til verdens domstol, til Golgata og saa til Jesu grav, og der stoppet jeg til den var sprengt og Jesu stod og fra de døde. Da vente sorgen til glede for disiplene den dag ogsaa nu. Der maate have veret en haard time i Getsemane da al vor synd blev lagt paa ham, ja al verdens synd. Ja det var mer end han kunde utstaa. Hans sved falt som blodsdraaper paa jorden. "Er det mulig, da tag denne kalk fra mig, dog din vilje skje." Gud maatte sende sin engel og styrke ham. Det var min og din synd som knugede ham til jorden. Jeg syntes den fineste reise i Jesu liv her paa jorden var fra Getsemane til Golgata. Jeg kan ikke forstaa hvordan saamange som leser og hører evangelet om Jesus lidelser for vor skyld kan vende ham ryggen og gaa ufrelst i mod en evig fortabelse. Nu skal vi gaa op til det høie raad med Jesus. Der førte de falske vidner som ikke kunde stemme over ens, for der var ingen skyld hos ham. Men det var bare et om at gjøre at faa ham af veien saa de kunde faa leve i sin synd. Der tornekronet de han, spyttede de paa han, slog ham i ansigtet saa blodet randt ned over angsigtet, og haaned ham og kastet lod om hans kledebond.

Det var alt for min og din skyld, for vi skulde faa aapen adgang til Himlen som er beret for all dem som vil modtage ha som sin personlige frelser. Saa lad os gaa en stund med Jesus til Golgata. Han maatte selv bere sit kors men han formaade det ikke, det knugede ham til jorden. Det blev mer end han kunde udstaa, saa lagde de det paa en anden som maate bere det for ham. Der naglede de ham fast, store spigre igjennem henderne og føtterne i mellem to røvere, en paa hver side, han blev agtet som en ugjernings mad som gik iblandt meneskerne her paa jorden og gjorde og gjorde vel, helbredede syge rensede spedalske, gav synet til de blinde, frelst alle som kom til ham. Støtte ingen bort, satte meneskerne fri fra Satans baand og lenker. Der hengte de ham og der naglede de ham fast saa vi skulde blive fri. Gud maatte vende sit ansigt bort fra sin Søn mens han hang der for vor synd, saa han raabte "Min Gud, hvorfor har du forlat mig." Og siden sagde han, "det er fulbragt." Han var forlat af Gud, og sine disiple og andre af hans venner. I disse smertens stunder var han alene, ingen trøst, ingen medynk, ikke et opløftens ord fra nogen. Bare haan og spot paa alle hold, alligevel kunde han bede for dem i sin siste time. Sorgen var stor iblandt dem som havde fulgt ham saa trofast igjennem disse aar. Han havde fortalt dem hvad som skulde skje med ham, men de forstod det ikke og ligedan sin opstandelse. Men efter sin opstandelse forstod de at de hadde ikke en død Frelser men en levende, som nu sidder ved Guds høire haand og venter paa dig. Kan du enda vende dig bort i fra Kristi Kjerlighed og vende ham ryggen og ile mod en evig fortabelse? Hvorfor vil du heller velge en evig fortabelse i stedet for de himelske salige hjem? Jeg syndes det maa bli nogle tunge ord og høre i fra Jesus mund, "Gaa bort i fra mig til den evige pine som er beret for Satan og hans engle for jeg kjender eder ikke."

Jeg synes jeg ser de sørgmodige ansigter som maa gaa bort ifra Jesus domstol paa den dag, og du egenrettferdige som synes du er saa god i dig selv, saa pen i all maader og altid finder saa mange feil med de troende, men har ikke tat i mod Jesus kaldelse,

Rydder veien for folket.

Hvad aanden, som talsmanden, virker hos de troende er ikke mindre merkbart og kjendelig end hans ytringer hos dem som sandhetens Aand.

Jesus sa, "men talsmanden den Helligaand som faderen skal sende i mit navn han skal lere eder all ting og minde eder om alle ting som jeg har sagt eder" Joh. 14:26. Han skal vidne om mig. Betjenende sig av ordet spredre talsmanden sit lys over den i Kristus skede forløsning. Han tolker og belyser for synderen paa sin forunderlige maade vor stedfortreders lydigheit under loven, hans lidelse og død for synden, hans triumferende opstandelse, og hans treden frem for os i helligdommen hos Faderen. Bortfarende indtil dages ende fuldbyrdet han dette frelsens ord, "han skal vidne om mig." Saafremt talsmanden bor i dit hjerte, og det var jo sporsmalet, da ma vi kjende til denne andens tydning og levendegjørelse av evangeliets trøsterike sandhet i den sjel. Nar du leser, hører eller synger om den herlige forløsning da trøstes og gledes vi midt i vor fattig syndedom, vor uverdighetsfølelse og vor skamfuldhet for Gud drukner, i hans naades og kjerlighets dyp nar vi hører evangeliet. Bedrøvelsen og syndesmertens taarer ma gi plads for hete gledes tarer. Troens glede og fred holder sit indtog hos os. Vi følger os tilgode som en sulten mand fant et godt maaltid mat og som en arbeidsbi der slog sig ned i et saftigt blomster bad, nyter den søte saft og hviler sig sa godt i sin fyrstelige seng, der vugger i sommervinden. Her bor den saa gjerne natten over idet blomsterbeget kjerligt lukker sig over den. Saadant nyder det hjerte hvori anden bor, saadant virker han i medfør av sit embede som talsmand. Iblandt kan vistnok den troendes hjerte vere mindre mottagelig for talsmandens tydning av Jesus Naades under. Den følbare glede kan udebli enten følelsen av synden til en tid kan vere overveiende eller nogen speciel anfegtelse nød eller trengsel betoner ham sa han med Peter fristes til at se mere pa det haarde veir end paa stormen end paa Jesus. Det kan ogsa vere tider da Herren dølger sig for sine kjere for at de skulde lare at de intet kunde ta men kun faa alt av ham.

Under saadane omstendigheter kan selv det lifligeste evangelium miste sin søte smak og synes tillukket likesom ogsa bønnens fortrolighet og inderlighet blir borte. Det blir kun at sukke med David, "Herre jeg er elendig og fattig." Hvad det nu end ma vere av alt dette som betar et Guds barn, den glade tilegnelse av Jesus naadehilsen, sa nødes det aligevel til i sit hjertes nød atter at kaste sig pa lammet og omklamre korset sely om det sker pa samme maate som da Maria graatende og sørgende lette efter Jesus, er allikevel denne hunger og tirst efter Frelseren et uimodsigelig tegn pa at Aanden som talsmanden bor i hjertet. Vi ma altsa vare en hungrende efter livets brød eller fuld met i troen pa Jesus. Altsaa du ma vare en der i sin tidligste barndom kom til Gud eller en dypt falden som først efter et langt syndeliv vaagnet og slog dig for dit bryst som tolder. Du ma vare en mønsterkristen som Samuel, Timoteus, Maria og Marta ulastelig uten dadel eller et syndebytnet meneske som Magdalena.

Er det blot opstaet nogen dragelse i mit og dit hjerte efter Jesus søde forening sa vi ikke lengre kan undvere hans naade og venskab og omgaaes med hans venner og saledes altid avstaa i fra alt som vil saa gjerne dra os til frafald igjen. Vi faar magt og kraft nar vi infinder os ved korsets fod. Da vet all slige at talsmanden den Helligand allerede har tat sin bolig.
—G.

du maa gaa den samme vei bort i fra mig. Kjere ven tenk dig om.

G. G. Gabrielson.

Dette stykke kom for sent for fastetiden men vi trykker det alligevel.
—Red.

S.L.B.I., A SCHOOL THAT HAS COME BACK

It is strange — or is it? — how a living institution partakes of the characteristics of things living: adjustment to environment, and growth. A living institution must be able to adjust itself to the changing needs, and it must grow, if not in size, still in influence.

For thirty years the church school in Outlook has served the community and the church. Changes have been necessary in organisation and in government, but in its relationship to the Church and in its loyalty to the Lord of the Church there has been no change.

Today this institution, the Saskatchewan Lutheran Bible Institute, has come back under a new name with new vigor and strength. Five years ago the S.L.B.I. was an experiment, a venture of faith, and attempt to put the Outlook College plant to practical use. Today a strong institution has emerged, unique in several aspects.

As the name indicates the first emphasis is on Bible teachings and on such subjects as are most helpful to Christian faith and Christian service. That there is a very definite need for such instruction, and that the S.L.B.I. is successfully meeting that need, is indicated by the growth in attendance, and by the great increase in the number of supporters and the amount of support. The last year the free-will donations almost equalled the total of the amounts received in the previous five years. The school is a faith venture, and to date every need has been supplied. "There hath not failed one word of all His good promises." This reliance on God and the support of the friends of the school keeps the school in close contact with both sources of supply. Every need is taken to God in prayer; every need is met by God through the service of men. Such an institution becomes a tower of strength.

While Bible teaching and the training of parish workers are definitely central in the present set-up, the school was originally built with high school and university courses in mind, and was so equipped. The Institute therefore has not only accommodation and equipment superior to most Bible schools, but adequate for the re-establishment of an accredited residential high school. The high school course is necessary to a practical integration of a Christian's education whether it be in preparation for church work or for a secular vocation. Our experience the last two years has shown that this expansion was justified as the accommodation of the school has been taxed to the limit, and many applicants were unable to enter because of lack of room.

Buildings and equipment, plans and organization, financial support and students are all important in the growth and development of a school. But of greatest importance to the success of a school is its teaching staff. Here the S.L.B.I. has been most fortunate.

When, not so long ago, the Board reviewed the reports for the past and with the principal and the principal of the high school department laid plans for the future, I found evidence for what I have always believed, namely the is most fortunated in having a competent staff, both with regard to administration and teaching. The evidence was to be found in the reports, in the financial statement, in the scholastic record of the high school students and the high school inspectors report, in conversation with the teachers and the students. An able, consecrated and devoted teaching staff is building an institution in Outlook which will have a far reaching influence on the Lutheran Church in Canada and on the community which it serves.

—Knut Bergsagel.

"Faith is not a thing to be held, but the grasp that holds."

"Christianity is to be proved not by its roots, but by its fruits."

"Jesus was not the rich man's friend. He was not the poor man's friend. He was the friend of man. He did not stand for labor. He did not stand for capital. He stood for humanity."

"It is not zeal without knowledge that threatens us today. It is knowledge without zeal."

"There is nothing like the loneliness of a great sorrow, except the loneliness of a great sin."

YOUNG PEOPLE'S LUTHER LEAGUE

G. Loken, Editor, Outlook, Sask.

Lord of our life, and God of our salvation, Star of our night, and hope of ev'ry nation, Hear and receive Thy Church's supplication, Lord God Almighty.

Grant us Thy help till foes are backward driven;

Grant them Thy truth, that they may be forgiven;

Grant peace on earth, and after we have striven,

Peace in Thy heaven.

* * *

When I Consider — The Church

The Church is my spiritual mother. To the Church my Lord has entrusted the Means of Grace which give and sustain my spiritual life. In baptism I was born again and became a child of God. In His Word and the Sacrament of the Altar the new life receives the food by which it is kept alive and growing. The Church provides me with the love and companionship I need. I find these in the fellowship of believers. In the Church are opened to me the doors to service in Jesus' Name.

The Church Is Born: Jesus told His disciples that He would send them the Holy Spirit. This promise was fulfilled on Pentecost. The Church of Christ was born on that day. We know there were 120 believers in Jerusalem at that time (Acts 1:15). There may have been more. On the day of Pentecost 3,000 more were baptized into Christ and His Church. (Acts 2:41, 42).

The Lord's gift to His Church on the day of her birth was the Holy Spirit. The Holy Spirit works in and through the communion of saints are entrusted the Church for the salvation of souls. To the working tools of the Holy Spirit — the Word and the Sacraments. Through these means of grace the Holy Spirit operates in the souls of men, creating repentance, faith, the new life, and growth in that new life.

What is the Church?—The word Church is used in many ways. It is used in its broadest sense to indicate the Christian people as over against those of other religions. It is used with reference to denomination, e.g., the Lutheran Church. It is used for the local congregation. It is used to indicate a building consecrated for religious purposes. For our purpose here it is used synonymously with "the communion of saints," "Christians," "True Believers."

The Augsburg Confession defines church in this latter sense, thus "The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered." Two things are needed to form a church: true believers and the correct use of the Word and Sacraments.

The Bible has other names for the Church: the body of Christ (1 Cor. 12:27-31); saints; members of God's family; the temple of God; a royal priesthood; a holy nation (Eph. 2:19-22; 1 Peter 2:9).

Am I A Member Of The Church? — Membership in a congregation does not necessarily indicate membership in the Church of Christ. The Bible tells us that the members are those who are saved (Acts 2:47). The Bible tells us further that membership in the Church is dependent upon two things: *Baptism* and *faith* (Mark 16:16). This faith is not a general faith, but a personal, living, trusting faith in Jesus as "my only Savior from sin, death, and the devil."

The child becomes a child of God in Baptism. He then becomes a member of the Church. He receives a new heart and a new life. The Holy Spirit takes up His abode in the child's heart. Whether or not the child will remain in that relationship to God is determined by the person himself. How those should rejoice who have lived in the covenant God established with them when they were baptized! By repentance and faith their sins have been blotted out. In Word and Sacrament the spiritual life has been nourished.

How thankful they should be who have been prodigal daughters and sons of God, who have been brought back to the Father's House and restored to the joy and peace of fellowship with God! How concerned

those should be, who, in spite of outward interest in their Church, are not members of the Church of Christ! Sin has crowded the Spirit out of their heart. To all such Jesus extends His gracious invitation (Matt. 11:28).

The Church Program

Many Viewpoints — Some think the Church is primarily a social club. Therefore it should be made as pleasant a place as possible, providing every kind of relaxation and recreation and entertainment. The sermons should be sweet and soothing, the music soft and restful.

Others think the Church is a social service society seeking to work for the physical, mental and economic uplift of the human race.

The Church is sometimes regarded as a reforming agency which should rush to legislative halls, ballot boxes and mass meetings voicing its protest against every social and moral evil.

Still others regard the Church as a haven of refuge in the great experiences of life. They respect her practices enough to bring their children to her for baptism, their sons and daughters for marriage, their dead for burial.

Christ's Program For His Church — Christ has given the Church her program (Matt. 28:18-20). She is to disciple the world for Christ. This program is so vast that it involves many divisions of labor and many phases of activity. One thing the Church must ever keep before her in all these activities. Her first and fundamental program is to win the world for Christ. Consider our own church's programs. Charities: Matt. 25:31-46. Home Missions: Luke 14:21-24. Foreign Missions: Acts 1:8. Parish Education: John 21:15. Christian higher education: 2 Tim. 2:15.

The Lutheran Church — Because the Church yielded to human leadership instead of the leadership of the Holy Spirit she lost sight of her mission. Errors crept into her teachings. Pomp and earthly power replaced humility and spiritual power. Soon the pope declared himself to be the vicar of Christ, the successor to Peter. Remission of sins was sold for money. Liturgical fanfare replaced the simple Gospel message. Saints were worshipped.

God raised up Martin Luther to restore the Word of God to its proper place in the minds and hearts of the people. Out of the heart anguish of the sin-sick Roman Catholic monk came the great Reformation. In the Reformation the evangelical Church of Christ was again established. Men heard again the glad news of salvation by faith alone (Romans 1:17). Against his will the evangelical Church was named for Luther—the Lutheran Church.

My Responsibilities in the Church

My Privileges — The privileges which I enjoy as a member of the Church are indeed "too numerous to mention." One needs only to name a few of these privileges to realize how rich she is.

The Church brings me the best news in the whole world (1 Tim. 1:15).

In the Church I became by Baptism a member of God's family and a heir of eternal life (Romans 8:14-17).

As a member of Christ's Church I have a great inheritance awaiting me (1 Peter 1:3-5).

As a member of God's family I have the hope of going home to the Lord's house of many mansions (John 14:1-6).

The fellowship with God's people is the most wonderful companionship on earth. Their desire is to love their neighbor as themselves.

In the Church I receive consolation when in sorrow, friendship when lonely, assurance when in doubt, forgiveness when sin-burdened, hope when in despair, companionship even in death.

My Responsibilities — Attend upon the teaching and preaching (Luke 11:28; Ps. 84:1-2; Heb. 10:25; Colossians 3:16).

Pray for the Church and her program (1 Thess. 5:17; James 5:16; Eph. 6:18-20; Matt. 9:37-38).

Partake of the Lord's Supper (Luke 22:

19-20). The Lord says "This do."

Surrender your talents to the Lord (1 Cor. 3:9; 2 Cor. 5:14).

Exercise Christian stewardship (1 Cor. 10:26; Haggai 2:8; Psalm 50:10; 2 Cor. 9:7; Luke 6:38; Malachi 3:7-10; 1 Cor. 16:1-2).

Excerpt from *Full Grown in Christ* by A. M. Kraabel:

"It is in this garden, God's glorious Church, that the gentle rains of His goodness and grace come so freely to nourish and sustain us. It is in this garden that food for our souls is so abundantly lavished upon us. It is true that beautiful flowers may grow out in the wilderness and that some flowers may survive among the weeds, but wants His children to grow up in His garden, the Church. No flower-fancier would think of letting his choicest blooms struggle against the weeds and thorns and thistles. Likewise God has not meant that His children shall have to shift for themselves, forever contending against hunger and thirst and cold and exposure. He has meant for us to belong to His Church, to grow up in His Church, to have our eternal souls fed and nourished in His Church. The full-grown Christian, the fruit-bearing Christian, is found in the Garden, and not out on the rubbish heap. For you, for me, that Garden of God where He would have us live and grow and bear beautiful and abundant fruit is the congregation wherein we were baptized, or into which we have moved since infant days. There in His Church He expects us to live and labor. These only do we want to die."

(From Senior LDR Program Series, by A. L. Abrahamson.)

Thanks to You

who sent Mission Boxes to Shishmaref in 1944. They came to us via the freighter Waipio, the mail boat Meteor, and by Aeroplane. There were gifts for everyone in the village.

To everyone who shared in sending these welcome and appreciated gifts, we send our heartfelt thanks. They entailed a large amount of work for the missionaries too; we and you were well repaid for the pleasure and satisfaction they bring to the Eskimos. They have voiced their appreciation many ways. We pass on to you: that you gave them articles of concrete value to show your interest in them. The physical things you sent teach lessons we could not bring them in any other way. Philipians 4:19-20.

Sincerely yours,
Mrs. and Elmer H. Dahle.

Resolutions Adopted at the Convention

The Edmonton Circuit Luther League in Convention assembled in Ryley, Alta., March 2-4, 1945 present the following resolutions:

1. That we give thanks to the Almighty God for the blessings He has given us, permitting us to assemble at this Convention.
2. That we extend our thanks to Bethel Lutheran Congregation and Luther League for their invitation to hold the Convention here.

3. That the Edmonton Circuit Luther League encourage and support the projects of our District Luther League in the use of lay workers in preaching and as parish workers.

4. That our young people see mission opportunities in their local Luther Leagues.

5. That Edmonton Circuit Luther League encourage the use of the Lutheran Sunday School by Mail where they who do not have Sunday Schools.

6. That we take our stand against the liquor traffic in all its forms and that we give our support to the efforts to abate this evil.

7. We call upon all our people to make more diligent use of the Word of God; their opportunities to worship, and that they support their Church with their means.

—Irene Rude.